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THE LITTLE BOY THAT DIED.

I am all alone in my chamber now,
And the midnight hour is near,
And the fagot's crack, and clock's dull tick,
Are the only sounds I hear.
And over my soul in its solitude,
Sweet feelings of sadness glide,
For my heart and my eyes are full, when I think
Of the little boy that died.
I went one night to my father's house,
Went home to the dear ones all,
And softly I opened the garden gate,
And softly the door of the hall.
My mother came out to meet her son;
She kissed me and then she sighed;
And her head fell on my neck, and she wept
For the little boy that died.
I shall miss him when the flowers come,
In the garden where he played;
I shall miss him more by the fireside,
When the flowers have all decayed.
I shall see his toys and his empty chair,
And the horse he used to ride;
And they will speak with silent speech
Of the little boy that died.
I shall see his little sister again
With her playmates about the door,
And I'll watch the children in their sports,
As I never did before.
And if in the group I see a child
That is dimpled and laughing-eyed,
I'll look to see if it may not be
The little boy that died.
We shall all go home to our father's house,
To our Father's house in the skies,
Where the hope of our soul will know no blight,
And our love no broken ties.
We shall roam on the banks of the river of
peace,
And bask in its blissful tide,
And one of the joys of our heaven shall be
The little boy that died!

The Moss Rose.

The angel of flowers one day,
Beneath a rose-tree lay
(That spirit to whose charge is given
To bathe young buds in dew of heaven.)
Awaking from his slumber,
The angel whispered to the rose:
"Oh, choicest object of my care!
Still fast asleep when all is fair—
For the sweet shade thou'st given me,
Ask what thou wilt—'tis granted thee."
Then, said the rose with deepened glow,
"On me another grace bestow."
The spirit paused in silent thought,
What grace was there the flower had not?
'Twas but a moment—'twas the rose
A veil of moss the angel throws:
And clothed in Nature's simplest weed,
Could there a flower that rose exceed?

Napoleon III. And Orsini.

Until the fate of ORSINI and PIERRE was finally decided nothing could equal the interest that all Europe took in their case, there is no doubt whatever that NAPOLEON and still more EUGENIE used every effort to avert the death of ORSINI, but upon this occasion the law had its way in France and the last hope of the Emperor of freedom from the continuous attacks of the assassin is lost, and we say this advisedly, for all who are conversant with the influence of many of the members of the *Marianne* and *Carbontari* Societies, and of the extensive ramifications of these associations look with great anxiety towards the coming events of the next six months. It is most certain from accounts received on all sides, that numerous letters were addressed to the Emperor and even to his consort, threatening not only his life, but those of the Empress and child—should ORSINI and PIERRE suffer the extreme penalty of the law. MAZZINI himself addressed an epistle to that effect to the Emperor, which in spite of attempts at suppression by his myrmidons reached him, and this has served to discompose even his iron nerves, whilst the unfortunate partner of his bed and most probably of his fate, is a prey to the most agonizing terror. The well informed correspondent of the *Manchester Guardian* says:

The fact of the desire felt by the Emperor and Empress to have Orsini got off, is notorious to all those who surround them, and is indeed, beginning to be so to the public. A Senator, who was at the reception at the Tuilleries on Monday, told me the Empress had scarcely left M. Dupin a moment free from her earnest entreaties to contribute, as much as in him lay, to the postponement of the sentence. If the Court of Cassation were to admit the appeal, the prisoners would be tried before some Provincial Court, and it is possible some means of saving Orsini might be found. The whole is extremely mysterious, and pre-occupies every one. Those who stand nearest in blood and in intimacy to Louis Napoleon declare he has received letters from Mazzini that fill him and the Empress with dread; that Mazzini recall to him all he was himself, tells him he must not venture to let Orsini be sacrificed; for that, if he does, not only himself, but his child, and all his race must pay the penalty for it; and addresses him in a tone that awes him more than could be believed. I do not, of course, vouch for this; but it comes from a quarter that should be sure. Of the Empress' idea that, if Orsini were executed, her son would suffer for it, there is no doubt; she confides this to all the ladies around her, and her su-

perstitious terror of his execution is beyond conception. On the other hand, it is next to impossible that the Emperor should grant a pardon, on the account of the numerous victims whom he would seem to disregard. Opinions are various; some of Louis Napoleon's stanchest friends advise him instantly to pardon Orsini, and take up the cause of the independence of Italy; others, on the contrary, tell him he is forever lost in France if he does so, for that the public will instantly see he has acted under the influence of deadly fear.

Since writing the above we have received the following graphic and interesting account of the execution of ORSINI and PIERRE, in the Paris correspondence of the *London Times*:

SCENES NEAR THE SCAFFOLD AT DAYBREAK.

This morning the weather was bitterly cold, and the ground wet from the snow which had fallen. The sky was covered with clouds of a slate color, and under that dismal canopy dark grey mists, transparent like funeral crape, were drifting about. The streets in the more distant parts of the city were deserted, but as you neared the quarter contiguous to the prison, detached squads of *Sergens de Ville* might be seen moving towards the same direction, the occasional flash of bayonets in the gaslight was discernible, and nearer still the vague mass, without form or outline, and heaving to and fro, showed that the awful moment was approaching. Now and then a butcher's or a market gardener's cart, with its red lamb in front, rolled heavily along, and with difficulty made its way through the crowd. Many of the spectators had brought their breakfasts with them; they had their loaves under their arms, their pipes in their mouths. Some men were grave and serious, and spoke in a low tone of voice; others jested and laughed, and many observed that the prisoners well deserved their fate. About fifteen paces from the gate of the prison the scaffold was erected, and on it rose the instrument of death, the name of which recalls so many terrible associations. There it stood on its platform like a ladder, without steps—the block with the hole for the head to enter, at the lower end; at the upper the heavy knife of triangular shape, with its edge like a razor; hard by it the shell for the body after decapitation, and in front the basket for the head; the cord by which the blade is kept suspended, the frame work painted a dull red, just discernible in the dim glimmering of a winter's morning, all presented a most hideous spectacle.

THE CONVICTS ROUSED FROM SLEEP BY THE CLERGY.

Precisely at 6 o'clock Orsini and Pierre were awake from their sleep by the Governor of the prison, who announced that their hour was come. The Abbe Hugon, chaplain of the *Roquette*, and the chaplain of the *Conciergerie*, were present. I do not profess to give particulars of what passed within the walls of the cell, but I may observe that the wretched men appeared calm when the news, which could not have taken them by surprise, was announced to them. I am assured that they heard mass and received the communion with respect if not devotion. Soon after they were taken to the room called *de la toilette* for the change of dress. It is not large. On the present occasion it contained, besides the chaplains and the Governor of the prison about thirty persons, the principal among whom were the greffier, or clerk, representing the court of Assize, and the huissier, usher, who was charged with reading the sentence on the scaffold. The remainder were apparently police agents.

DRESSING FOR THE SCAFFOLD.

When the convicts entered the *chambre de la toilette*, they were placed at different extremities of it, with their backs turned to each other. There were two assistant executioners—one from Rouen, the other from Caen—besides him of Paris. These last two came in preparing the convicts for the scaffold. During the dreadful operation Orsini remained calm; and, though he was not so loud or contradictory as during his trial, Pierre was somewhat excited. The straight waistcoat interfered with his gesticulations, but he hardly ceased talking for a moment. When the executioner was pinioning him, he asked that the fastenings should not be drawn too tight, as he had no intention of escaping. The cold touch of the steel on his neck when the scissors cut off his hair, so as not to interfere with the guillotine, for an instant appeared to thrill through him; but he recovered himself when he found that his beard was left untouched. He thanked the executioner for letting him die with his face as became a man. When the hood, to which the veil which covers the features of the parried is suspended, was put over his head, he is said to have laughed, and asked Orsini: he saluted him gaily, and asked how he was getting on. He was interrupted by Orsini, who was himself undergoing the same operation with the same sang froid as if he were under the hands of a valet dressing for a party, with the words, "Be calm, be calm, my friend." Pierre's tongue ran on, however. The assistant proceeded to strip him of his shoes, for in pursuance of the sentence they were to proceed to the

scaffold barefooted. The man appeared to hesitate, but Pierre encouraged him to proceed, and assisted him as much as he could, still talking. The operation being over, and the *toilette* complete, he turned towards the turnkey and asked to be allowed to embrace him. This request was complied with. The moment of moving now came, and the Abbe Hugon cried out "Courage!" "Oh, I am not afraid—I am not afraid," he said. "We are going to Calvary," and in a sort of feverish excitement he repeated to himself, "Calvary, Calvary."

Orsini was, on the other hand, as calm and tranquil as his fellow convict was excited. He spoke little; but when the governor of the prison and some of the officers approached him he bade them in a low tone of voice farewell. The turnkey of his cell announced to him in a tone of regret that his last moment was come. Orsini thanked him for his sympathy. His hair was also cut away from his neck, but he underwent the operation without flinching. At the moment when the hood was put on his head his face, which, up to that moment was calm and impassive, became flushed for a moment and his eye lighted up.

ADVANCE TO THE GUILLOTINE.

The prison clock struck 7; before the last sound died away the door leading to the scaffold opened as of itself. The Abbe Hugon entreated Pierre to profit by the few moments still left to collect his thoughts and assume a calmer attitude. He promised to be calm, but said he should chant a patriotic hymn; and it is said that he actually began to sing the well known "Mourir pour la Patrie." Leaning on the Abbe Hugon he mounted fifteen steps of the scaffold, still repeating the verses of the song. Orsini was supported by the chaplain of the *conciergerie*, and his calmness never abandoned him for a moment. When he appeared on the platform it could be seen, from the movement of his body and of his head, though covered with the veil that he was looking out for the crowd, and probably intended addressing them. But they were too far off. The greffier then directed the usher to read the sentence of the Court condemning the prisoners to the death of parried. The usher, who was an old man, over 60, was evidently much moved at having to perform this duty, and he trembled as much from emotion as from cold as he read the document, which no one listened to.

After this formality was terminated, Orsini and Pierre embraced their spiritual attendants, and pressed their lips on the crucifix offered to them. They then gave themselves up to the headsman.

BINDING TO THE BLOCK AND FALL OF THE KNIFE.

Pierre was attached to the plank in an instant. He was executed first. The moment his veil was raised, and before his head was laid on the block, it is affirmed that he cried "Vive l'Italie—Vive la Republique." Orsini was then taken in hand. His veil was raised, and his countenance still betrayed no emotion. Before he was fastened to the plank he turned in the direction of the distant crowd, and it is said, cried, "Vive la France." It was but five minutes past seven when the second head fell into the basket. A cold shudder ran along those whose attention was fixed upon what was passing on the scaffold, and for an instant there was deep silence. It passed off, however, very soon. When all was over men went to their work, and parties who had gone together to the spot from distant quarters of the town, hastened home to breakfast. The morning was becoming clearer every moment. The troops began to move as if about to leave the ground; the guillotine was lowered and taken off; the crowds gradually thinned; some few groups still lingered about the spot, but the cold was bitter and the snow began to fall, and in a few hours the place was deserted.

The number of deaths from the attempt for which these wretched men suffered, now amounts, I am assured, to fourteen.

LAST WISHES OF THE DECEASED.

All concern in describing the demeanor of Orsini throughout the whole of the terrible scene as contrasting strongly with that of his fellow sufferer. He maintained both in his cell and on the scaffold the same calmness, while his companion evinced the most nervous and feverish impatience. The one went to his doom with a tranquil determination that would have been admired in any other cause than the execrable crime for which he died. The other affected to joke and gibe, though he offered no outrage to any one. He did his utmost to work himself into a sort of wild excitement, perhaps to prevent his thoughts dwelling on the fate from which there was no escape. Orsini, it is said, declined to accept refreshment on the morning of his execution; Pierre drank strong coffee and spirits. In presence of the instrument of death was the same. Orsini was still collected; I believe Pierre's singing was cut short only by the guillotine itself. Pierre is said to have written a great deal in the interval which elapsed between his condemnation and his death. What these incoherent writings were about I cannot say. Orsini is said to have written a respectful letter to the *Procureur General*, acknowledging the equitable and honorable conduct

of the Court that tried him, and of the jury that found him guilty, as well as the perfect liberty accorded to his counsel. We are told that he said he should regret the quashing of the judgment of the Assize Court by the Court of Cassation, as in that case he would have to be tried again, and he was certain the result would be the same. If he had entered the appeal it was with a view to have a few more days at his disposal to settle his affairs rather than a hope of escaping. He wrote to his family two or three after his condemnation, and while the appeal was still pending, but he wrote with the conviction of a man whose accounts with this world was closed. He asked that his remains should be interred in a decent coffin, and the prayer is said to be complied with. He left a will; but in it there is nothing of a political character. What passed between the two miserable men and the chaplains of the prison when left alone in their cells no one knows but the ministers of religion; but I have not heard it alleged that to any one else they expressed contrition for their crimes. Horror of the crime is not of course diminished, but the absence of bravado in Orsini at such a moment causes him to be considered less unfavorably than the petulant excitement of his companion. In his last will it is said Orsini requests that his remains shall be claimed by his family.

The following item regarding this sad affair we glean from the *Manchester Guardian*:

PARIS, March 14, 1858.

"When the dead, dull sound of the falling of the knife upon Orsini was heard, it was responded to by an immense but smothered reply of 'Vive la Republique.' I cannot properly describe this; it was like a gigantic mutter; it was not a cry or a shout, but it sounded like the breath or the sigh of thousands of human lungs. It was well appreciated by the authorities; for, on the instant, the soldiers raised the most disorderly clatter imaginable; struck their horses, so as to make them plunge and kick, shook their arms, and contrived that the popular whisper should be stifled without being literally put down. But the words, 'Vive la Republique,' must have been clearly audible to every one." In addition to this, my friend said: "I purposely went home on foot, threading my way slowly through the groups wherever I found them thickest. I am bound to admit that everywhere I heard the expressions of sympathy and admiration for Orsini, whose crime seems utterly forgotten, while only the effect produced by his courage and generosity toward his associates remains. Pierre's name I did not hear once. The attitude of the populace was, I should say, extremely menacing, for it has the marks of a hate and thirst for vengeance seated too deep for words. All the remarks I heard were made in an under tone, as though a police spy were dread at every instant."

GOV. WELLER AND LYNCHING.—A rich correspondence has taken place between Gov. Weller of Cal., and the authorities of Monterey county, where the man, Jose Anastasia, under the sentence of death, was hung by the Under Sheriff, though a respite for thirty days had been received for "Anastasia Jesus." The Governor abuses the Sheriff roundly for not obeying the respite; to which the latter says, although as a private individual he felt sure the Governor intended to respite Jose Anastasia, as a public officer he was compelled to construe the respite strictly, and could not presume his Excellency mean one man when he named another. As there was no time to rectify the error in the names, he proceeded to hang the culprit at the time named in the sentence. Jose continued to two murders on the gallows. The Governor laid the correspondence before the Legislature, and among the letters is one signed by numerous citizens of Monterey, praying for a pardon for Jose, as he was the only fiddler in the town, and they could not carry on their handiwork without him.—*San Francisco Bulletin*.

WESTERN EMIGRATION.—The emigration to the West which during the financial panic, was in a great measure suspended, is now largely increasing. The trains arriving and departing from our city, now carry large numbers of persons anxious to better their condition by seeking new homes in the West. So far as we are able to judge, the character of the emigration this season is good. Those who are going West do so with the intention of working—or becoming producers—not of speculating or living off others. This is the kind of emigration which makes a new country prosperous, and builds up so speedily those giant young nations for which the new world is so remarkable.—*Pitts Post*.

HEAVY LOSS.—A correspondent at Eau Claire, Wisconsin, writes to the *Madison Argus*, that the loss of H. S. Allen & Co., of Chippewa Falls, by the freshet this spring, in lumber, beam, dam, &c., will be over one hundred thousand dollars.

Wm. Clardy was convicted and sentenced last week at Huntsville, Alabama, to twelve years confinement in the penitentiary, five for bigamy and seven for horse stealing. He has already served ten years for bigamy in the Georgia penitentiary, and is yet a young man.

Misappropriation.

The turn which is attempted to be given to the present unusual religious interest manifested throughout the country, by the *New York Tribune*, and sheets of a similar character, is well met in the following article, which we take from the *New York Journal of Commerce*:

"There is a moral, as well as a natural misappropriation. Some men appropriate to themselves funds which belong to others; but a not less heinous sin is it to commit theft on literary property, or on theological doctrines. Detection may more quickly surprise the latter class of transgressors, because they must needs exhibit their ware to the world. But the heaviest operation of this kind that has lately come to our knowledge, is the poaching of the moral reform press upon spiritual territory. It is admitted by all, that since the opening of this year there has been developed a remarkable and widely extended religious interest in the land. Business has not so deeply engrossed many minds—people have assembled to worship God in an easy and unartificial way—not the loud voice of one crying in the wilderness, but the still small voice of the invisible Spirit has been heard; not the storm, the fire, or the earthquake, has threatened, or blazed, or thundered, but the soft whispers of the God of mercy have fallen upon willing ears, and found entrance into grateful hearts. Yet we find the columns of a press never distinguished for its veneration for religion, but rather for a free skepticism, filled with solemn accounts of the religious revival, not so much to honor the Divine Author, as to glorify Abolitionism.

We must not be understood as objecting to the practice of publishing religious intelligence in secular papers, for many of their readers are religious men, and those who are not, may be benefited by such reading; but we do object to the perversion of such intelligence, either to make light of the revival itself, or to prefix to it a false and fraudulent cause. Such conduct does not deserve the name of a 'pious fraud.' It rather reminds us of a graphic language of Edward Irving in one of his celebrated 'Orations,' where he describes the blind and obscene owl as daring to enter the gates of the sanctuary, and nestle itself under the very wings of the cherubim. Far away from these sacred precincts be the flight of such birds of ill-omen. None but the heavenly dove must hover there. No happy ray must alight on this sacred feast. Instead of finding, with the reformers, a moral cause in the spirit of Abolitionism, we must look higher, first, to the great Original of mercy, then to those appropriate influences, provisions, and instrumentalities which He has brought to bear upon the hearts of men. Now let us institute a contrast between the spirit of the modern reformers, and that which is abroad in the assemblies of the people. The former is a spirit of denunciation. They have denounced some of the best men and the best institutions in the land. Was this a preparative for the gentle influences now abroad? They were ingenious and successful in creating and perpetuating alienations and divisions in churches and society.

But the heavenly influence now among us is all powerful in the production of unity and fraternity. They assumed a dictatorial style, at once the evidence and the fosterer of an offensive pride. But the great, the inestimable lesson now in process of being learned, is *humility*. Most flippantly did the modern reformers 'speak evil of dignitaries.' Now, the enlightened, regenerated multitude are bowed before God in humble, reverent prayer for the rulers of the nation. Their doctrines led to directly too civil discord and dissension. The true supplicants now invoke concord and peace throughout the Republic. A perfect prevalence of the new spirit would unite all parts of the country by bonds, not of steel, but of incorruptible love. They preached all manner of things but the Gospel. Now, nothing but the Gospel will answer the end of the work. They doubted the genuineness of supposed revivals in slave-holding communities, for these have all along been going on there. Now, the true participants in the work are ready to stretch forth the hand and embrace Southern Christians. And so we might go on with the line of contrasts. But the above will suffice. We might proceed to trace the real secondary moral causes. We might show what a preparatory work has been accomplished by the Bible Society, the Tract Society, the Sunday School Union, and other agencies, which have kept clear of the paltry aims of the day.

We might enumerate the many faithful preachers who have kept the faith and the pulpit unpolitely by modern adulterations. We might speak of earthly disappointments, and the stagnation of business, affording both time and incentives to serious reflection; and, above all, we might allude to that adorable sovereignty which accomplishes its purposes of mercy in its own way, as well as in its own time, sometimes without any visible instrumentality, and sometimes with, just as the wind bloweth where it listeth, and we hear the sound thereof, and cannot tell whence it cometh and whither it goeth. All experience, as well as Scripture, proves

that there are no specifics in this great concern,—and when half the nation, North and South, East and West, bond and free, are moved as by one mighty impulse to seek the Lord, he must be a bold man who dares ascribe it to his own peculiarism, whether it be Abolitionism, Fourierism, the course of the Administration in regard to Kansas, or any other political or social hobby, or folly. But we forbear. The columns of a secular journal are not an appropriate channel for such discussions, and we say thus much only to rebut and rebuke the presumption which has led another secular paper to put forth a theory on the subject which is as unphilosophical as it is unchristian; and as unsupported by facts, as it is derogatory to the character and work of the Divine Spirit."

THE KANSAS CONSTITUTIONAL CONVENTION is in session at Leavenworth. A despatch gives the following summary of the proceedings of the convention thus far:

In the Constitutional Convention on the 30th, the committee of schedule made a report. The schedule provides that the Constitution shall be submitted to a vote of the people on the third Tuesday in May; the election of members of the Legislature, Judges and State officers to be held at the same time. It also provides that all laws now in force, not repugnant to this Constitution, shall remain in full force until they expire by their own limitation.

A bill of rights, identical with the Topeka bill, presenting a remonstrance to Congress against admission under the Lecompton Constitution, was read, and a copy ordered to be immediately forwarded to Washington.

NEW COUNTERFEITS.—Among the latest new counterfeiters are bills of all denominations on the Bank of Commerce, New London, Ct.; fives on the Bank of Naperville, Ill.; fives on the State Bank of Illinois; tens on the Bank of Lyndon, Vt.; twenties on the Traders' Bank, Boston; fives on the Washington Bank, Boston; twenties on the Market Bank, Troy, N. Y.; fives on the Onondaga Bank, Syracuse, N. Y.; bills of all denominations on the Monroe County Bank, Rochester, N. Y.; fives on the Farmers' Bank of the City of Troy, N. Y.; twos on the Bank of Vernon, N. Y.; twos on the Bank of Malone, N. Y.; fives on the Atlantic Bank, Brooklyn.

AUSTRALIAN GOLD.—The gold product of Australia is steadily diminishing. With all the improvements in apparatus, with a large increase in population, and with new fields opening about every week, it is found that the gross product has fallen off. The export returns for the year 1856 amounted to 2,594,563 oz., while those for 1857 are 2,478,816 oz. The shipments for the year exhibit a similar decline. For 1857 they amount, as given by the customs entries, to 2,522,869 oz., or 114 tons 14 cwt. 8 lb, against 3,007,381 oz. in 1856 or 125 tons 5 cwt. 6 lb. 6 oz. From the returns prepared by Mr. KIBELL, gold broker at Melbourne, and estimated upon somewhat different data, similar results are obtained.

MR. CLARK, of Manitowish, lately introduced into the Wisconsin Senate a bill, providing for the removal of the seat of government to Fort Winnebago. It provides that the question shall be submitted to a vote of the people at the next general election in November. Some of the citizens of Madison were a little startled by the proposition, but there is probably no ground for apprehension.

The Pittsburgh Norfolk fund, collected in 1855, for the relief of the Norfolk sufferers, amounting to about \$1,000, which has not been used for the purposes intended, is still in the hands of Wm. H. BURN, Esq., treasurer of the Norfolk fund in Baltimore, and is to be devoted to the support of the fifty-eight orphan children now in charge of the Howard Association of New York.

Among the bills passed by the Legislature of Massachusetts is one making two divisions in the crime of murder, the first of which, where it is premeditated, or life taken while in the commission of a felony, is made punishable with death. The second degree is punished by imprisonment for life.

AUGUSTUS SCHMEL, it is said on good authority, will be superadded as Collector of Customs at New York. Various reasons for the change are suggested: his conduct in the Kansas question, or it may be the conduct of his friends, his implication in the investigation of the Willett's Point Committee, &c.

At the Kingston, Canada, assizes, Mr. G. GARRISON has recovered a verdict of two thousand dollars damages against EDWARD HUTCHMAN, for the seduction of his daughter, CATHERINE GARRISON, under the promise of marriage. The *British Whig* says this is the largest verdict ever obtained from a Kingston jury in an action for seduction.

LARGE INCOME.—The income of the English Wesleyan Missionary Society for the past year has exceeded £120,000, being about \$600,000.